THE WESTERN LUMINARY.

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AMERICAN TRACT SOCIETY.

CIRCULAR.

The Executive Committee of the American Tract Society feel constrained, in duty to the interesting cause committed to their management, to spread before the Christian community a view of the present state of the finances of the Society, and to appeal to them for the aid that is necessary for prosecuting its arduous work.

At the last stated meeting of the Committee, the Society's Treasury was entirely empty; members of the Committee had been of late frequently compelled to raise considerable sums, on their own personal responsibility, to meet demands for paper and printing; and they were, at the time of the meeting, under personal obligations for $7,904 96, to be paid previous to January 1; and for the further sum of $7,488 82, to be paid previous to the first of April following; making a total of $15,393 78, which must be paid previous to the last mentioned day, exclusive of the expenses necessarily to be incurred in the Society's operations in the intermediate time.

For *the Valley of the Mississippi*—in sustaining the Society's faithful travelling Agents; in the grant of more than 1,300,000 pages of Tracts for gratuitous distribution; and in sending into that country upwards of 20,000,000 pages of Tracts on sale at cost—the Committee have, within one year, expended not far from $20,000. Of this amount, it is pleasing to them to state, that there has been received from the West, during the year, chiefly in payment for Tracts, the sum of $11,813 41; besides which there has been contributed to the Society, during the same time, in donations expressly for the Valley of the Mississippi, $691 36. But the receipt of both these sums united, leaves *a draft upon the Society's Treasury for Tract circulation at the West, during one year, of upwards of Seven Thousand Dollars.* The Committee have been and will be called to make large expenditures for other destitute portions of our country, and especially at the South; for the circulation of Tracts in Greece, in Burmah, and other foreign parts; for procuring stereotype plates and engravings; increasing the number of the Society's publications & the stock of Tracts in the General Depository; giving credits to feeble Auxiliaries; and and in various ways extending the interests and usefulness of the Tract cause.

It will be apparent to all, that, with no permanent funds whatever, with an exhausted Treasury, and such heavy responsibilities already resting on members of the Committee, the Society's operations cannot be continued on their present scale of extent without very liberal contributions to its funds; and yet the Committee state, with pain, that the amount of donations within the last quarter has been less, by the sum of $2,553 08, than in the corresponding quarter of the last year; and that the whole amount of donations expressly given for the West, during the last three months, is only $31.

At the same time, in every other respect except that of pecuniary supplies, the motives to proceed vigorously in every department of the Society's operations were never more powerful than at present: and it would therefore greatly afflict the Committee to be compelled to curtail them. They have given evidence of their reluctance to do so by *commissioning within the last four weeks three additional travelling Agents*, raised up by Providence to enter into the wide field already referred to in the Valley of the Mississippi. The dearth of qualified ministers of the Gospel in that portion of our country; the alarming progress of vice, infidelity and soul-destroying error; the destitution of the young of the means of religious knowledge; the facility with which some portion of Gospel truth may be conveyed by Tracts, *without delay*, to all; the readiness manifested by Christians at the West to co-operate in this work; and the Divine blessing which has been shed down upon the Society's past labors in that region; all urge the Committee, instead of desisting from their prosecution, to pursue them with undiminished zeal, under a confident trust that He, who first incited the hearts of his people to engage in this laboor of love, will continue to it his gracious support, and that the friends of the Redeemer will will renew their exertions it its behalf.

To incite them to promptitude of action in the extremity which has called forth this address, the Committee add a few brief extracts from their recent correspondence.

"I rejoice," says a faithful Agent at the West, "in the prospect of your sending us another fellow-laborer in this wide field. Let him come and see *the need of light, and the pleasure with which it is received*, and if he loves God, and feels for the souls of men, he will do all he can do, to advance this cause."

"I feel," says another, "that the efforts I am here making to spread the Gospel will cause a new string in the harps of glory to be struck, even while eternity rolls on; and that, should I be permitted, through boundless grace, to sit down on the right hand of our Emmanuel's throne, a retrospect of these efforts will cause a new thrill of joy to vibrate for ever in my breast."

Another says, "*I expected* that the good seed we have sown would show fruit *in the Great Day:* but God has already blessed our efforts. Numbers, in this and the adjoining County, are now asking the way to Zion, and crying out in earnnst, What must we do to be saved?"

A most successful Agent in the Southern part of the Valley, after stating its lamentable destitution of the means of grace, and especially the great dearth of ministerial labor, says: "In view of all these facts, who can fail to see the importance of furnishing this whole country with *Tract preachers*, as *almost the only* means of salvation with which they can now be supplied?—May God," he adds, "deliver his churches from the guilt of abandoning this most important and needy section of our land!"

"In my seclusion here in these Western Wilds," says a Gentleman residing far beyond the Mississippi River, "my heart, at times, is ready to sink within me at *the slowness of Evangelical movements toward poor, neglected, unknown Arkansas!*"

Such is the character of the appeals made to the Committee from the country West of the Alleghany, already embracing between 4,000,000 and 5,000,000 of our population, and soon to constitute the majority of the inhabitants of this great and growing community.

The committee feel, that the God of all mercy and grace has laid upon them a most solemn responsibility; that the glorious Redeemer of sinners urges, by clear indications, the duty of spreading, in greater numbers, these messages of salvation through his atoning blood; and that the Holy Spirit, whose gracious influences have given so much effect to their perusal, will, in answer to prayer, continue to bless them, to the endless felicity of multitudes of our fellow men. No obstacle presents itself to the most enlarged and liberal efforts, but the want of pecuniary means.—The extent of this want the Committee have fully and candidly stated. It is great; it is urgent; it is immediate; it presses on the hearts of the Committee; and they now appeal to the friends of Zion for the aid that is essential to the prosperity of this Cause, trusting in Him who holds all hearts in his hands, that it be promptly and cheerfully bestowed.

The Committee would suggest to all the Society's Auxiliaries to make their donations as large, and to forward them as early, as practicable; and in case any thing is now due for Tracts, to make remittances without delay.

They hope also, that many individuals, male and female, will be induced to contribute *their own personal donations*, according to their ability.

Particularly would they invite Ladies of all Evangelical Congregations friendly to the Society, to unite in *constituting their Pastors Directors or Members for Life.*

They would also bespeak the active co-operation of the friends of Tracts in diffusing these portions of truth, by the systematic monthly distribution, or otherwise, as Providence shall afford them the opportunity; and, above all, would they entreat the prayers of those who have an interest at the throne of God's grace, for wisdom to guide the Committee in every emergency, and for his blessing on the Society in all its extended interests and concerns.

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, *Chairman,*
WM. A. HALLOCK, *Corresponding Sec.*
New-York, November, 1829.

AMERICAN BOARD OF FOREIGN MISSIONS.

Extract from the last Annual Report.

From the conclusion of the Report of the Prudential Committee.

In looking back upon the transactions of the year past, the Committee can confidently say, that never before have there been so many encouragements within a single year.

The number of learners, in the schools of the missions under the care of this Board, has greatly increased. The number of readers of the holy Scriptures is of course multiplied; and preparation is made for their being multiplied hereafter to an indefinite extent.

Printing establishments are at work, sending forth their publications by thousands weekly, among various tribes and nations, to which this institution has thus been the instrument of bringing advantages of inestimable value. Translations, principally of the Scriptures, are made, and making, by the missionaries of the Board into ten languages spoken by heathens. The influence, commencing in this manner, will become wider and deeper, till it shall be swallowed up in the universal prevalence of truth and holiness.

Though death has repeatedly invaded the number of ordained missionaries, and some have been withdrawn from the service in other ways, yet the vacancy thus occasioned is more than supplied by young men, who have recently consecrated themselves to the work. Seven of this character, having completed their education at the theological seminaries at Andover and Princeton, and several of them have labored for a season as agents of the Board, are expecting to engage soon, as evangelical laborers on heathen ground. Some of them are assigned to the populous regions of the east, and others to the scatterred remnants of the American Indians.

But the great and distinctive encouragement of the year past is, that the Holy Spirit has been poured out more extensively than heretofore, and a most cheering attestation has thus been given to the efficacy of divine truth, as dispensed by the missionaries of this Board. The Committee need only advert to the details, which have appeared in the accounts of the missionaries at the Sandwich Islands, and among the Choctaws. The latter case is the more remarkable, as the natives had been exceedingly slow to hear the Gospel, and very dull of apprehension respecting it.—But all at once, as if informed by the same living principle, they start into vigorous action. Numerous individuals, who had seemed scarcely more accessible to the influence of exhortation, argument, or invitation, than the trees of the forest in which they had wandered, suddenly become attentive and deeply interested hearers, anxious inquirers, and truly converted men and women. From a state of entire apathy they suddenly exhibit exquisite sensibility, tenderness of conscience, hatred of sin, love to the truth, reverence for the word of God, and especially for the Sabbath, and an affectionate trust in Christ as the Redeemer of their souls. At least these are the appearances; and on philosophical principles, it is scarcely, if it all less difficult to account for these appearances, than for the reality of the change, which they are supposed to indicate. But the manifestations of divine grace are not confined to the Choctaws, and the natives of the Sandwich Islands. Among the Cherokees, the Chickasaws, the children of the Chippeways, and the Stockbridge Indians, there have been striking instances of conversion, and, at the stations generally, there is a manifest increase of the power of religion.

If it shall appear in the final day, that five hundred heathens, of different nations, scattered in regions far remote from each other, and from us, have become experimentally acquainted with the Gospel during the year past, and have thus entered upon a course of boundless beneficence and happiness; and if five thousand others have become, for the first time deeply serious and prayerful, and are brought into circumstances, which often issue in true conversion; and these are very moderate estimates;—if these things appear, in the final day, with all their endless train of consequences, who will then regret that he aided, by his influence, his benefactions, and his prayers, the efforts of our brethren among the heathen, for the salvation of perishing millions? Who will not regret that he has not put forth more strength, and given himself to the work with more entire self-consecration.

AMERICAN SUNDAY SCHOOL UNION.

On Tuesday evening December 1, a numerous meeting was held in the First Presbyterian Church in Philadelphia, with a view to promote the objects of this interesting institution, Robert Ralston, Esq. was appointed chairman of the meeting, which the Rev. Dr. Green opened with prayer. The Rev. Robert Baird, Agent for the Union, read a statement of the present condition of the Society, from which it appears that it is indebted principally to some of its own spirited managers to the amount of $40,000 for publications issued; besides the balance due for the Union house in Chesnut street.

The speakers at this meeting were John Sergeant, Esq. William T. Dwight, Esq. the Rev. Wm. T. Brantly, of the Baptist Church, Theodore Frelinghuysen, Esq. Senator of the U. S. from New-Jersey, and the Rev. G. T. Bedell, of the Protestant Episcopal Church.

It would give us pleasure to present our readers, with each address delivered on this occassion, for all were truly excellent, but it is at present out of our power. Mr. Sergeant considered it an undeniable fact, that Sunday Schools have been more successful in producing effect in our country than any other kind of schools; and he could account for it only by the circumstance of their connexion with religion. Providence, he said, had set his broad seal of approbation on the American Sunday School Union: while the infidel attempt to promote the education of children according to a system which proposes wholly to banish religion from all connexion with the instruction of youth, has completely failed. He considered that the efforts which are openly made to discard every species of religion ought to prove a powerful inducement to support Sunday Schools with more energy; especially since they have been proved to be the best means of promoting a nation's virtue and prosperity.

He trusted that the open assaults now making upon Christianity by the advocates of infidelity would prove the occasion, instrumentally, of the more vigorous defence of the truth; just as it proved that when in Revolutionary France, one of the most degraded objects of fallen human nature, was enthroned in blood as an object of adoration, Mr. Wilberforce was producing a work, which *then* produced *effect*, and has continued to be *felt* ever since. In the course of his speech, Mr. Sergeant paid a very handsome tribute to the memory of the late Judge Washington, whom he considered as an ornament to this Society, and to the bench of his country:—a man in whom the childlike simplicity of the gospel was blended with all the dignity of a profound civilian.

Mr. Frelinghuysen spoke in a very natural and persuasive manner. He is really one of nature's orators, who dares to vindicate the cause of Christ in any company. We Americans, he said, are a free people. This is not an empty boast. We are as free as the air on our mountains. Instead of being enslaved by laws, the people make, and unmake constitutions and laws at their pleasure. We are not governed by prisons, armies, courts, or halls of legislation. Nothing but *public sentiment* rules these United States. For this reason he considered it essential to our continued freedom from tyranny, anarchy, and every oppressor, that the people should be well informed. Sabbath Schools exert themselves to render the diffusion of knowledge common and universal; and the reason why they have flourished is, that they are founded on the Bible. That Book, he conceived had done more, and would do more, than all other causes combined, to promote our civil and religious liberty. The golden rule of our Saviour, that we should do to others as we would that they should do us, is more terrible to tyrants, and all invaders of human rights, than armies and treasures; for they may be met, force resisting force; but the doctrines of Christ are irresistible in their operation against all who may be leagued against the liberties of mankind. The Bible teaches all the children of a Sabbath School their rights and their duties; and those that feel the power of divine truth, and act agreeably to it, must be freemen, and the supporters of civil and religious liberty.—*Philadelphian.*

OPPOSITION TO MISSIONS OVERRULED.

The Rev. Mr. Tholey, of Cambridge, thus alluded to the enemies of Missions:—

We, perhaps, said he, owe something to the opponents of the spread of the Gospel, who have by their very clamors, kindly helped to arouse the slumbering world to the consideration of the subject. They have commenced their redoubtable argumentations to the dangerous enemy of all unsound theories, the press, and thus shewn a wondering world by how little wisdom the opponents of Christian truth are governed. They have, moreover, favored us with a variety of prophecies respecting the ruinous consequences of Missionary undertakings, not one of which has by any chance been fulfilled; and thus by a series of hostile movements, which have essentially injured no cause but their own, they have contributed to bring the subject of Bible and Missionary instruction more fully to the public eye, and have led to a patient scrutiny of the actual facts of the case. And strange to say, the result has been directly the reverse of what these prophets of evil anticipated, and the minds of the people of this country have been completely made up upon the point of the duty and desirableness of sending the truths of Divine revelation to the remotest ends of the earth. The enemy of souls may justly say, therefore, to the profane tongues and pens which have so fruitlessly opposed the cause of religion in the world, as one of his own minions said many centuries since, *I called thee to curse mine enemies, and, lo, thou blessedst them altogether.*

EXPERIENCE.

We children of men are for becoming good too easily; Jesus is looking for the ungodly. We are for making ourselves righteous at once; the Lord is inquiring for sinners. We set our feet too speedily on high; Jesus will see us in the depths.—Therefore does he sometimes permit the devil to stir up a little, the sink of our corrupt hearts, in order that its foul odour may ascend and be perceived by us, and the brood of snakes and adders, which lie still and unseen at the bottom, may come up and dabble before our eyes.—Therefore does he sometimes permit, that the evil one should rouse a little musquito swarm of godless thoughts and lusts that remained torpid in the back chambers of the soul, that we may know what God's temple harbours, and that self-conceit and pride may be clean destroyed in us. Therefore does he sometimes permit the adversary to attack us, and to sound the trumpet to our slumbering lusts. Hah! how are we then astonished, that they are yet there, the old, hateful, companions;—and we thought we had long since swept them away, and made a clean house with the besom of our pious observances. Then in an instant the far advanced saint feels the top-step of his sanctuary snap beneath his feet: and now, oh sad! he cannot so much stand upon the lowest. He lies fallen and prostate, a poor sinner, such as perhaps he never was before. Then sees the proud peacock his glittering tail fall suddenly to the earth; its beauty vanquished like the mist, the fine bird begins to cast his feathers, becomes naked and bare; creeps away, all red with shame, into a corner; and begins to congratulate himself with all his heart, that it rests with another to furnish him with the festal garment; and that upon Golgotha there stands a cross; and upon the throne there sits a queen, whose name is not Justice, but Grace! Grace!—*Krummacher's Evangelical Sermons.*

DANGER OF INFIDEL BOOKS.

John Scatford, who was executed at Norwich, August last, for murder, confessed his guilt, and, with tears, exclaimed, "I attribute my downfall primarily to reading 'Paine's Age of Reason; Carlile's recent works; and the secondary cause to an unlawful connexion with an abandoned woman.'"

A minister who visited him in prison, says, "I enquired of him what had been the general course of his life, previous to this last awful act. He replied that he had maintained a tolerable character for honesty and fair dealings; that he was formerly in the habit of going to church, and to different places of worship. I asked him if he had at any period of his life embraced infidel principles. I shall never forget his reply, his look, and his manner. The question seemed to arouse him from his torpor. He exclaimed, "I did sir, to my disgrace, to my ruin, and perhaps to my eternal destruction." He said he had not doubted the existence of a God; but he had speculated and denied the existence of a devil. He had read Paine's Age of Reason which had been his ruin. I inquired to what conduct these infidel sentiments led, and he replied, "Of course to Sabbath-breaking, the entire neglect of public worship, and to bad company.—Then I became connected with gamblers. Thus my heart was so hardened that I was prepared for the most guilty conduct."—*London Tract Mag.*

SENTIMENTS OF WASHINGTON.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensible supports. In vain would that man claim the [illegible] patriotism who would labour to subvert these great pillars of human happiness, the firmest props of these duties of men and citizens. The mere politician equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with public and private felicity. Let it simply be asked, where is the security for property, for reputation, for life, if a sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion to religious principle.

From the Cincinnati Christian Journal.

DUELLING.

One of the most curious circumstances attending the practice of duelling, is the imposition imposed upon the world, by the perversion of the word honor.

It has generally been deemed honorable, to fulfil our contracts, whether expressed or implied, to cultivate a magnanimity of character, superior to the capricious fluctuations of popular opinion, to submit to the institutions of our country, and, if necessary to risk every thing, *even our character*, in their defence, to pay a decent respect to the dictates of morality and religion; and it has been considered a mark of good sense, to use prudent precaution for the preservation of our life—if not for our own sakes, at least, as J. J. Rousseau, would say, for the good of society.

The honor of the duellist is a very different thing. The gratitude we owe to our parents, the tender relations of married life, strengthened (if any thing can add force to so endearing a tie) by all the solemnity of an oath, the duty of providing for the infancy of our children, are vulgar considerations, which cannot be supposed to have any weight with those who are possessed of the sensibilities of men of honor. The duellist loves the laws and institutions of his country, as much as any man, but he acts in obedience to a higher call, viz: the opinion of the very lowest of the vulgar.*

For religion he has all the respect due to an invention so useful for keeping the vulgar in awe; but it would be very derogatory in an honorable man, to acknowledge the authority of its maxims; and as to that instinctive regard for our lives and limbs, which nature has implanted in our breast for the preservation of the species, the principles of honor have placed him far above them. THEMISTOCLES.

*By the vulgar we do not wish to be understood as referring to what are usually considered the lower classes of society. These people have too much of good sense, and too much morality to be thus imposed upon. It is a very different and far inferior class of men, to whom we allude.

MEMORIAL.

To the Senate and House of Representatives of the United States, in Congress assembled.

THE undersigned petitioners, citizens of the State of Kentucky, would respectfully represent, that we cordially unite with our fellow citizens of other States in the Union, in deeply lamenting the miseries attendant upon slavery; and that we are anxious to see those miseries mitigated by every possible means not repugnant to the rights of individuals or to the constitution of the United States.

It would be superfluous for us, on the present occasion, to attempt an enumeration of the evils resulting from slavery among us; permit us, however, to present to your contemplation a picture drawn by the illustrious Jefferson nearly fifty years ago. We would particularly call your attention to that part of it which breathes a prophetic spirit, as applicable to the present times: "The whole commerce between master and slave," says he, "is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of education in him. From his cradle to his grave he is learning what he sees others do. If a parent had no other motive either in his own philanthropy or self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to his worst of passions; and thus nursed, educated, and exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. And with what execrations would the statesman be loaded, who, permitting one half of the citizens thus to trample on the rights of the others, transforms them into despots, and these into enemies; destroys the morals of the one part, and the *amor patriæ* of the other. For if the slave can have a country in this world, it must be any other in preference to that in which he is born to live and labor for another: in which he must lock up the faculties of his nature, contribute as far as depends on his individual endeavors to the evanishment of the human race, or entail his own miserable condition on the endless generations proceeding from him. With the morals of the people, their industry also, is destroyed. For in a warm climate no man will labour for himself that can make another labour for him. This is so true, that of the proprietors of slaves, a very small proportion indeed are ever seen to labour. And can the liberties of a nation be ever thought secure, when we have removed their only firm basis—a conviction in the minds of the people, *that these liberties are the gift of God? That they are not to be violated but with his wrath? Indeed, I tremble for my country when I reflect that God is just: that his justice cannot sleep forever: that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation is among possible events: that it may become probable by supernatural interference!—The Almighty has no attribute which can take side with us in such a contest.* But it is impossible to be temperate and to pursue this subject through the various considerations of policy, of morals, of history, natural and civil. We must be contented to hope they will force their way into every one's mind. I think a change already perceptible, since the origin of the present (American) revolution. The spirit of the master is abating, that of the slave rising from the dust; his condition mollifying; the way, I hope, is preparing, under the auspices of Heaven, for a total emancipation; and that this is disposed, in the order of events, to be with the consent of their masters, rather than by their extirpation."

If such remarks were appropriately made at a time when there were only about *seven hundred thousand* blacks in the United States, how much more forcibly will they apply to the present, when there are probably not less than *two millions and a half?*—But we would not be understood as advocating the cause of absolute *emancipation*. Far from it: For emancipation, without something more were done, would but render our situation doubly deplorable. It is the removal of the *Free* Blacks from among us, that is to save us, sooner or later, from those dreadful events foreboded by Mr. Jefferson, or from the horrors of St. Domingo. The present number of this unfortunate, degraded, and anomalous class of inhabitants cannot be much short of *half a million;* and the number is fast increasing. They are emphatically a mildew upon our fields, a scourge to our backs, and a stain upon our escutcheon. To remove them is mercy to ourselves, and justice to them.

Viewing, therefore, with the highest approbation, the exertions which are making by the friends of Colonization throughout the United States, for the removal of the *Free* Blacks to the land of their fathers; and believing that the enterprize, if successfully prosecuted, will meliorate our own condition and that of the Colonists, and that it is intimately connected with the present dearest interests and future welfare of our beloved country, we, as patriots, christians, and philanthropists, do most earnestly request and petition your honorable body to extend its energetic arm for the complete and speedy accomplishment of this great and glorious undertaking. We would not presume to prescribe the mode by which your patronage and assistance shall be afforded; but we trust that every constitutional expedient in your power will be adopted: and we would beg leave to suggest, that a donation of some portion of either the public treasure or territory of the United States, and a free employment of its navy in the transportation of Colonists, will be among the most feasible and efficient measures which can be adopted.

Since the formation of our Government, millions of dollars have been annually expended for the maintenance and comfort of the North American Natives, exclusive of the purchase-money for their lands. No one has ever questioned the policy or doubted the justice of this measure:—and it is still to be hoped that the good faith which has been pledged by the preceding administrators of our Government, will not be violated by their successors. We would plead the precedent for the extension of an equally liberal hand to the oppressed African. His claim, if not superior, is at least of equal dignity with that of the savage. It may be said, perhaps, that the curse is forever to hang upon the devoted heads of the descendants of Ham:—But woe to the agents by whom that curse is perpetuated!—Finally; we will close our petition to your honorable body in behalf of the *Free* Negro, in the words of a Legislator of far greater eminence and authority than Jefferson: "It shall not seem hard unto thee, when thou sendest him away *free* from thee: And when thou sendest him out *free* from thee, thou shalt not let him go away *empty*. Thou shalt furnish him *liberally* out of thy flocks, and out of thy floor, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him: And the Lord thy God shall bless thee in all that thou doest." In duty, &c.

Mr. Skillman:

Sir,—The foregoing Memorial was prepared by order of the Board of Managers of the Kentucky Colonization Society, for the purpose of being disseminated throughout the State; and, when signed, to be returned to the Society, and thence transmitted to Congress during its present session.—An insertion in your paper may, perhaps, give it a wider circulation. Please insert it, if convenient.

Respectfully, &c.

L. MUNSELL,
Cor. Sec. Ky. Col. Socy.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 30, 1829.

NOTICE.

The next number of this paper may not be expected till about the middle of next month. It will hereafter be issued in the pamphlet form, semi-monthly, each number containing twenty four pages of the usual octavo size, and the whole for one year making a volume of about 600 pages, printed on fine paper, with a copious index. Each number will be stitched and covered. The price will be the same as heretofore. The first number will be sent to the present subscribers as a *specimen*, which they will please to accept. In that number the reasons for changing the form of the paper, the advantages of the alteration, and a more particular statement of the terms, will be given. After examining the first number, and considering the *price* and the *value* of the publication, if any choose to discontinue their subscription, they will please to return the *second* number, and pay up all arrearages that may be due. All who retain the second number, will be considered as subscribers for the year to come.

It is hoped that the proposed change of the form of the paper will be esteemed an improvement, and render it more generally acceptable to its patrons. Ministers, elders, and others, are respectfully solicited to encourage and promote its circulation in their respective congregations and neighbourhoods.

Having long felt an interest in the prosperity of Sabbath Schools; to promote the interests of these schools, and to extend the circulation of this paper, I propose to give to any person half a dollar for every new subscriber he will procure. The subscription in this case must be paid in *advance*, and the half dollar deducted from it must be appropriated to the purchase of books for a Sabbath School Library, at the discretion of the persons who may avail themselves of this offer. To secure the advantages of this large premium, friends of Sabbath Schools may be active and zealous in procuring subscribers without the imputation of acting from selfish motives, or the desire to obtain a pecuniary profit to themselves. New subscribers, too, will see that if they choose, while they give *only two dollars* for the paper, they also secure half a dollar to the Library of some Sabbath School.

T. T. SKILLMAN.

"FREEDOM OF THE PRESS."

Some men seem to have very vague and strange notions respecting the "freedom of the press." They conceive that the printing establishment of a private individual is a kind of public property, and that the proprietor has no right to *controul* its operations, but that both it and himself must be at the beck of every man who can drive a quill. This is a most palpably absurd idea of the freedom of the press. If this principle were submitted to by editors and publishers of periodical journals, the freedom of the press would be annihilated, and it would at once be reduced to the basest and most contemptable servility. The freedom of the press, we conceive to consist in the independence of publishers, and their security against the interference and unwarrantable controul of either private individuals, or public bodies.—These observations are made with reference to some prefatory remarks at the head of an article in the last number of the Kentucky Reporter, entitled "Literary Wants of the West." Those remarks contain some ungenerous and groundless insinuations in regard to the treatment the writer had received from the editor of this paper, relative to his piece transmitted for publication. The communication came to the editor, accompanied with this request: "If for any reason you decline publishing this, you will please to return it to me through the medium of the Post-office." [If we remember rightly, these are his very words.] Its publication was declined for those obvious reasons, which probably induced the writer to doubt whether it would be admitted to the columns of our paper. It was returned, after some delay, in consequence of the absence of the editor, "without note or comment." It was thought that the writer's requests and feelings both were honorably and honestly regarded. The return we receive for this upright, irreproachable and innocent conduct, is a public accusation of "violating the freedom of the press." The logic and the motives of his prefatory remarks are equally in the dark. We speak only of the *preface* to the piece; "the cadour and propriety" of the piece itself, we still leave "without note or comment."

To his patrons and his Divine Master, the editor feels himself responsible for what he publishes. His object is the diffusion of truth, and the advancement of the Redeemer's kingdom. As to what is compatible with this object, and on the whole expedient in the selection of matter for his pages, he must decide. When in doubt, he may, and often does consult with others. But no one has a right to *controul* his own judgment, and no one can do it, or claim a right to do it, without a manifest trespass on the freedom of the press.—What guaranty have the patrons of any publication, for the sentiments and principles it will inculcate, but the known character, and independence of the editor? The right of conducting his own press, according to his own judgment, is a right, which every publisher exercises, who is not literally printer to the public, or to a party.—This right should be exercised in a manner the least offensive to correspondents. In this respect, we are not conscious of any want of justice or delicacy towards those who have made communications for this paper. The character and objects of the paper must be always paramount to the gratification of individuals.

FROM THE KENTUCKY REPORTER.

ON SLAVERY.

Addressed to the Legislature of Kentucky.

[Concluded from our last.]

Will the emancipation and dispersal of these people through the Union amend their habits and morals? Hear Mr. JOYNES, a man well qualified to depose on this subject: "The County in which I reside, contains, unfortunately for us, the one twentieth part of the free negroes in the State, and these do not pay $10 of revenue to the Commonwealth, and I believe that throughout the State, free negroes are equally worthless; with us, they are perfect nuisances."

If this testimony is not sufficient, let the fact of expelling these people from Ohio, speak their value. In a young country, we consider any thing human an acquisition, and the candidate for the gallows in London, if a favorable chance enabled him to slip through the hands of justice, was received and paid for in Virginia. He might succeed well in Ohio. But the negro, although he comes for nothing, cannot even be tolerated there; he is a positive pest, and is treated accordingly. And these are the creatures whom Mr. Monroe thinks of dispersing over these States, that Virginia may be secured from danger! Virginia, after living upon the labors of her negroes for three centuries, after selling annually, for several years past, about the value of one million five hundred thousand dollars, in the persons of eight thousand of these wretched people, is forsooth to turn over her paupers to be maintained by us. Let those who have had the profit out of them, support them. One twentieth part of her negro sales would long since have cleared out all her free negroes, respecting whom the opinion of Mr. Joynes differs somewhat from that of Mr. TAZEWELL, the latter pronouncing the free negroes 'an important part of the population.' As such, may their native state retain them. Our acceptance of a proportion would ruin us, but would not save Virginia from that destruction which impends with mathematical certainty over the Southern states, unless counteracted by vigorous and immediate action. Reduce the quantum of negroes in Virginia to one fourth, visit that country 50 years after, you'll find the original number there. Then look round the states on which she discharged her superfluity fifty years before, you'll find the black emigrants to your different states quadrupled.—Meantime, the moral check will have operated powerfully on the white race. In every country the upper classes are influenced by it. In India, as in ancient Greece, the laws of nature give way to it, and the parent's pride destroys the female offspring as soon as born. Religion and law protect our children, but how many reject the first great written, as well as natural law, "*Increase and multiply.*" Mr. RANDOLPH is not a solitary instance of a man who has passed half a century in raising negroes, (I hope not for the purpose of selling them) while none of his friends could address him in the words of his favorite author, "Oratum est, quod patriæ civem, populoque dedisti." He is kept in countenance by many—nay whole families can be pointed out, fairly extirminated, because the moral check, the dread of losing caste, the fear of sinking into an inferior grade, has restrained them within the bounds of celibacy. The negro feels no such scruples, and increases more rapidly in a state of slavery than in that of freedom.—'Master keeps all,' is a sufficient consideration for him; and, degraded as he is, he knows that the addition of a family sinks him no lower. Indeed he does not think about it, for thought and he have nothing in common; and as sure as the planter who sells a certain proportion of his stock, will, after a certain time find the original number on the plantation, so sure will Virginia, if we are senseless enough to receive her superfluity, find that she ruined us, and did herself no service, except protracting her inevitable doom, a quarter, or at the utmost a half century. Let her stop her exportations, and she will be glad to call upon the Union to assist in removing the rising race—which may be done in 25 years, and in the same space the white race will have doubled, and precisely replaced the black. But perhaps it is improper to offer advice to an older state. Let us then attend to our own affairs—let the legislature take this important business into instant consideration—let them adopt such measures as may serve for preliminaries to others more important, and which may require a previous consulting of their constituents. Only let them remember, that every year adds to our enemies and to the difficulty of removing them. And when a law for future emancipation passes, let it be accompanied by a provision for removal; the expense of which might be defrayed by hiring out each newly freed negro for only a year. The loss would not be felt by this generation, and the next, brought up in the expectation and foreknowledge of emancipation, would view it with indifference; the negro from his infancy, would look to emigration as his lot, which would be soothed by the consideration that he was but following his relations. The following generations of whites in Kentucky, and of blacks in Guinea, would join in blessing our memories—and this state, freed from the deadly incubus which has so long depressed it, rise to a level with those in the north of the Ohio. I know not the exact number of slaves now in this state, but am as nearly certain as observation and reflection can make me, that in proportian to the number of slaves in a state, is the proportion of white idlers, and that our state, if consisting entirely of white men, would produce without slaves, as much commodity for sale as with them; thus saving the whole expense of capital and maintenance expended on them. Considerations like this, leave no reason for surprise at Mr. Henderson's statement above referred to, nor at that part, however strange, which states the commerce of Virginia inferior to that of Rhode Island.

It is with reluctance that I return to a topic in Mr. MONROE's speech, in which that gentleman gives his native state credit for her endeavors to stop the importation of slaves, and prevent the extension of slavery. I doubt whether she made any law to that purport, till the gentlemen in the lower country found that they had slaves more than enough. Why else were the laws passed which limited the proportion of tobacco to be cultivated and the number of hands employed? I know that South Carolina ascribed her eagerness to stop the Guinea trade, to no better motive than her desire to monopolize it. Whatever may have been her motives, I shall think better of them when I see her, in good earnest, endeavoring to prevent the extension of slavery—till then, I shall believe that Mr. Monroe has complimented the people, as subjects do their kings, in the hope of exciting those virtues in which they are most deficient.

There is yet another motive for wishing to see slavery annihilated; it is the aristocratic spirit it engenders, as is visible in the speeches of the minority in the Convention, the language of which would have been delightful to a partizan of Britain in the first Congress. Particular instances are needless; yet I may mention Judge UPSHUR, who informs us, "that original equality exists only in the imagination." In plain language, that the greater part of the species are born with bridles in their mouths and saddles on their backs, for the accommodation of their betters. Mr. GILES is also worth notice, from the ease with which he mentions the case of the militia from the upper country, destroyed in defending the negro property of those who could not defend themselves. "Those," says he, "who had money, parted with it as a compensation for the services of others. Those who had rendered military services received pay for them." This is not a just statement. The militia were *pressed*, as sure as British sailors are so; they abhorred a service far from their families, and the pitiful trifle paid their wives and children, was a poor compensation for the hundreds left in the sands of Norfolk. Mr. Giles's idea of compensation, reminds us of the young nobleman in London, who, in a drinking frolic, threw the waiter out of the window, and when informed that the man was dead, ordered him to be charged in the tavern bill. Those who think fit to peruse Ben. Franklin's observations on Judge Fortescue's vindication of impressment, will see sentiments of a very different nature from Mr. Giles's, and had they been pursued in Virginia, not the industrious farmer of Loudon, but the wealthy slaveholder of the lower country, with the Governor and council at their head, would have been pressed into the service at Norfolk, and their decease would have been compensated as easily. When such men as Mr. Giles make laws, the observation of Montaigne is literally fulfilled, "Les loix tres souvent sont faites par des gens qui en haine d'equalite ont faute d'equite." [Laws are too often made by those who from hatred of equality are devoid of justice.] This old Frenchman, the subject of an absolute monarch, seems to have had a better notion of the duty of a citizen, than the mimic republican before us. But our attention is now called for, by an orator whose speech, as yet, has only appeared in the abstract: which, if near the truth, is sufficient to prove that at last aristocracy has shown herself in naked ugliness, displayed in the language, atrocious as absurd, of John RANDOLPH, whose regal descent is amply verified by his sentiments.

Rarus enim ferme sensus communis in illa
Fortuna,

is a verse applied to a near relation of the Emperor Nero, by Juvenal; and certainly the absence of common sense was never more conspicuous than in the descendant of the Emperor Powhattan. The same man, who twenty years ago, told us that the Richmond mothers, at every alarm of fire, clasped their infants closer to their breasts, while their imaginations anticipated death every moment from * * * * * * * * * * * *; this same model of consistency, when his slaves have doubled their numbers, and consequently their terrors, demands protection for them, and clings to the future instruments of his country's destruction, with a simplicity only to be matched by the fool in Hercules, who, while his shipmates were grasping the lightest means of escaping from the tempest, embraced the anchor. When wealth, conscious of the want of physical power, pleads its cause with modesty, its pleas will be attended to by the majority, although the orator may be John Randolph, proprietor of two hundred negroes, or the Jew broker Rothschild, owner of one hundred thousand sterling per annum. But should either of them forget himself so far as to talk of force, permit me to remind him, that the front of Charles the first's cavalry presented a larger rent roll than the whole house of commons. But

Their mortal blades like ice in shivers flew,

when opposed to the Ironsides, led on by an insolvent brewer. Examples are thrown away upon such men as John Randolph, yet I will cite another, fetched as far as Denmark, where the nobility, taking amiss some symptoms of rising liberty in the representatives of the Commons, the John Randolph of that day, rose in his place and addressed them with all the violence natural to his caste. The commons, stung to madness by his insolence, presented their king with absolute power, convinced that it was bettet to be crushed beneath the paw of the lion, than to be gnawed to death by rats. Happily for us, we are not driven to this alternative, though for this we thank not Mr. John Randolph—who would not have so grossly insulted the sovreign people, had he not from experience counted on their patience. Or perhaps he recollected the saying that he who had children had given pledges to fortune, a circumstance against which he feels himself secure. The fact is, the people are not the brutes he affects to think them; they disdain to notice malice when allayed by impotence. The glow-worm's harmless fire alarms not, though seen within a powder magazine—the parent permits the toothless viper to play among his children—and the Sultan's jealousy is unmoved by the presence of a *Eunuch* in his seraglio. This is natural; were it not so, John Randolph would, to speak in Homer's phrase, long since have put on a stone doublet, in lieu of the coat of many colors, formerly the protection of the licenced buffoon, who, in the present age, enjoys the rights without the livery of his predecessors. It is painful to close my paper with such a character, yet I do it in charity, wishing that the miracle, which called forth humanity in the person of Nebuchadnezzar, may be repeated in that of John Randolph. C.

From the Cincinnati Christian Journal.

TOWN MEETING,
OR CHURCH AND STATE UNITED.

Mr. Editor.—I am no presbyterian, neither was my father before me. I belong to a denomination of christians, essentially different in their church organization from Presbyterianism. You, Mr. Editor, who know me personally, know this to be a fact. I trust therefore, I shall not be accused of any undue bias in favor of presbyterianism in the remarks I am about to make.

Still I am one of those who think that passing events of great public interest ought to be faithfully recorded. Accordingly I expected in common with many others, that your paper of Tuesday last would have contained some account of the meeting which was held on the 8th inst. in the Associate or Radical Methodist church, by the friends of Sunday Mails. But your paper came, and not a word did it contain respecting a transaction which reflects no credit on our city. With your permission, what you have omitted, (probably for wise reasons) I will endeavor to supply.

I do this, Mr. Editor, because I am fully persuaded that the accounts which have been published respecting that meeting in our political papers, are calculated to make a wrong impression on the public at large, who have no other means of judging.

With your consent, Mr. Editor, I will begin like a faithful historian at the beginning.

I first learnt that such a meeting was in contemplation, from the following notice, published in most if not all the political papers in the city.

TOWN MEETING.
SUNDAY MAILS.

Our fellow citizens that are opposed to the introduction of any sectarian influence into the Councils of the nation, and who consider it necessary to resist the continued attempts to procure the stoppage of the Mails on Sundays, are earnestly requested to attend a TOWN MEETING, to be held at the Baptist Church on Walnut Street, on Tuesday evening next, at 7 o'clock.

Pursuant to the above notice, a meeting was held at the Enon Baptist Church, on Tuesday the 8th inst. Being myself stoutly opposed to the "introduction of *sectarian* influence into the councils of the nation," I supposed myself included in the invitation, and attended accordingly.

Isaac G. Burnet, Esq. Mayor of the city, was called to the chair, and the Rev. Wm. Burke, *Postmaster* of Cincinnati, a seceding Methodist preacher, and Mr. John P. Foote, were appointed Secretaries. The Baptist church being too small to accommodate the assembly, the meeting was adjourned to the Associate or Radical Methodist Church on Sixth street. The number of persons assembled have been variously estimated, from 16 or 1800, to 2000. I should judge there might have been probably 1200, boys and all.

Before proceeding to business, the worthy chairman stated, that as this was a "*christian* meeting," it was proper it should be opened with prayer. The throne of grace was then addressed by the Rev. William Burke, *Postmaster* of Cincinnati.

A gentleman then rose and in a short speech then stated the object of the meeting. In the course of his remarks, he repeated for the ten thousandth time, the shadowless suspicion, that presbyterians were engaged in some nefarious and ulterior design to unite church and state. To support this assertion, he had recourse to the stereotype proof that Dr. Ely of Philadelphia, once said something in a sermon from which such an inference might be drawn. The gentleman gave the presbyterians, as he no doubt supposed, some very clever hits, for which he was so boisterously applauded with the mouths, hands, and feet of the friends of Sunday Mails, that the worthy Mayor had to call the *christian* meeting to order.

Order being restored the following preamble and resolutions were read.

WHEREAS, it appears by a publication in the "Christian Journal," of this city, a paper patronized by the Presbyterian Church,

that the Synod of Cincinnati, at a session held at Lebanon, on the 22d of October last, passed a resolution in the following words, to-wit;

"WHEREAS, the transporting of the Mail on the Lord's day, is a direct violation of the Divine Commandment, is most demoralizing in its tendency, and without reformation, will ultimately be visited with judgments, both temporal and spiritual, on our highly favoured land:—therefore,

"*Resolved*, That it be, and it is hereby recommended to the Churches within the bounds of this Synod, to unite with citizens, and members of other Churches as far as practicable, in forwarding memorials to the Congress of the United States, praying them to suspend the transportation of the Mails, and the opening of the Post Offices on that sacred day."—and,

WHEREAS, we view all attempts to introduce sectarian influence into the councils of the nation, as a violation of both the letter and spirit of the Constitution of the United States, and of this State, and, at the same time, dangerous to our civil and religious liberties,—inasmuch as those charters secure to every man the free exercise of his religion, and the right to worship Almighty God, according to the dictates of his own conscience, and inasmuch as any legislative interference in matters of religion, would be an infraction of those rights—and,

WHEREAS, the above resolution, emanating as it does, from a numerous sect of Christians, spread over every part of our country, acting in concert and united under one head, is justly calculated to excite alarm; for although it *may be intended* for good, yet the history of all ages and nations furnishes abundant evidence that legislative interference, however plausible the pretence, has uniformly been mischievous and dangerous both to the civil and religious condition of the people, convinced of the correctness of these views, and believing it to be a duty, faithfully and vigilantly to guard the rights and privileges acquired for us, by the wisdom and bravery of our fathers, and to transmit them, as far as it lies in our power, unimpaired to our children, this meeting would respectfully remonstrate against any attempts by a combination of one or more sects, to alter the laws providing for the transportation of the Mail, and against the passage of any law to regulate or enforce the observance of religious duties, or which may interfere with what belongs alone to the conscience of each individual: Therefore,

Resolved, That in the opinion of this meeting all legislative interference in matters of religion, is contrary to the genius of Christianity.

Resolved, That there are no doctrines or observances, inculcated by the Christian religion, which require the arm of civil power, either to enforce or sustain them.

Resolved, That we consider every connection between Church and State, at all times dangerous to civil and religious liberty, and more especially so in the present deplorable *sectarian* condition of the Christian world.

Resolved, That we cordially approve of the able report of the Honorable Richard M. Johnson, adopted by the Senate of the United States, at its last sesssion, upon the petitions for prohibiting the transportation of the Mail on Sunday, and also of the lucid report made upon the same subject to the House of Representatives, by the Honorable John McLean, late Post-Master General, and we recommend an attentive perusal of these documents to the people of the United States.

Resolved, That while we protest in the most solemn manner against every attempt to enforce by legislative interference, the observance of any particular day, yet, believing that both the temporal and spiritual interest of mankind, is promoted, by setting apart one day of the week, for the purpose of rest, religious instruction, and the worship of God, we cordially approve of a voluntary appropriation of the first day of the week to these important objects.

Resolved, That it be recommended to our citizens in other places, who concur in these opinions, to hold meetings, and make a similar public expression of their sentiments.

Resolved, That the Chairman and Secretaries of this meeting be requested to transmit a copy of these resolutions to each of our Senators and Representatives in Congress, and to the President of the Senate, and the Speaker of the House of Representatives.

Resolved, That the thanks of this meeting be returned to the Trustees of the Enon Baptist Church, and the Trustees of the Methodist Associate Church, for their kindness in affording the use of their Churches on the present occasion.

Resolved, That the proceedings of this meeting be published.

ISAAC G. BURNET, *Chairman.*
WILLIAM BURKE, } *Secretaries.*
JOHN P. FOOTE, }

Cincinnati, December 8, 1829.

A gentleman in the gallery then attempted to speak, he said he was not in favor of petitioning Congress on the subject of stopping the Mails, but doubted the propriety of passing the resolutions, for reasons which he was proceeding to state, when the *Christian* meeting which had been opened with prayer by the Rev. Wm. Burke, *Postmaster* of Cincinnati, commenced such a coughing, groaning and hissing—that the worthy *mayor* was obliged to declare that unless the audience desisted from such disorderly conduct he should be obliged to leave the chair. A call was then made upon the gentleman to proceed. But he declined. *Such* arguments he said could not be answered.

A gentleman then rose who stated that he did not come there to make disturbance; he simply wished to make a few explanations, respecting the conduct of the numerous and respectable body of christians to which he belonged. Here the coughing and hissing were renewed, amidst cries of order—hear him, &c. &c. The gentleman then exclaimed, if this is what you call liberty—I want none of it. However order was restored, and the gentleman concluded his remarks without further interruption.

Col. Davis apologised for the disorderly conduct of the audience, by saying that only those had been invited who were opposed to the stoppage of the mails on Sunday. A gentleman then addressed the meeting who said he was opposed to the "introduction of Sectarian influence into the councils of the nation," and therefore had a right to express his opinion in relation to the preamble and resolutions which had been offered for their acceptance—most of the resolutions he approved, but objected to the preamble, because it cast a slur upon the motives of a highly respectable, and numerous body of christians, whom he believed to be as patriotic and disinterested as any in that house. The *Christian* meeting however did not think so. They would not hear a word said in vindication of Presbyterians.—The gentleman was compelled to desist by the groaning, coughing, stamping and hissing of the audience, mingled with cries of hear him—hear him, &c. When the uproar ceased he attempted to proceed, but evidently under the excitement of strong feelings, occasioned by the conduct of the audience. He was at length compelled to give over on a renewal of the disturbances.

From this time all show of opposition ceased, as it was evident, that all discussion was useless, and that a man who did not abuse the Presbyterians, would find no favour with the *Christian* meeting.

Remarks were afterwards made by two other gentlemen in favour of the resolutions, and particularly by the Rev. Wm. Burke, *Postmaster* of Cincinnati, whose declaration that his father fought for American liberty, and yet was no Presbyterian, called forth the most rapturous applause.

The preamble and resolutions then passed without further discussion, a few only voting in the negative to the preamble. As the meeting was about closing Mr. Benjamin Drake, Esq. Editor of the Cincinnati Chronicle and Literary Gazette—moved that the thanks of the meeting be returned, &c. (see resolution 8th.)

It has been published in most of our papers "that this meeting embraced a very large proportion of the religious community of this city." Your readers will be better prepared, perhaps to judge respecting the correctness of this assertion, when they learn that there were prayer meetings held that evening in the Methodist Episcopal Church, and in three if not four of the Presbyterian Churches of this city.

From my own personal knowledge I am prepared to state that many of the decided friends of the object proposed by the memorialists were present, who neither voted nor took any part in the proceedings of the evening. I am further authorised to say, on the authority of an individual of high standing in the Methodist Episcopal Church, that the members of that Church were almost to a man opposed to the object of the meeting.

Should your readers, Mr. Editor, ask where and when the above described meeting was held—tell them in the City of Cincinnati, in the 19th century, and in christian churches, whose members recognise, I believe, the obligation of all men to keep the Sabbath holy even unto the end thereof. The surprise of your readers may be somewhat lessened perhaps, that such scenes should occur here, when it is known that on the following Sunday, a very considerable audience attended at the *Theatre*, to hear a lecture on practical Atheism from Fanny Wright, and that both in the day time and evening, her performances were loudly applauded. Mr. Editor, I am now convinced that the cause in which the petitioners are engaged is a righteous one, and that it will ultimately prevail. I did not sign the memorial last year. But I hope to have the privilege of doing it this year, and every year, until this great national sin shall be wiped away from our country.

NO PRESBYTERIAN.

BIBLE CAUSE,

At the North.—The Rev. Mr. Davis, of the Baptist denomination, was sent in September last to visit the counties of Warren, Essex, and Franklin in New-York. It was found that in Warren County there were *four hundred and thirty-five families destitute of the Bible*. Enough, however, was subscribed to supply the County with Bibles.

The number of destitute families was much *greater* than was expected before examination was made: and the work of supplying a county was found much *easier* than was anticipated.

At the South,—We understand that the Rev. Dr. M'Auley, of this city, who recently went to the South on business for the American Bible Society, has given an encouraging account of his visit in North and in South-Carolina. A Bible convention has been held at Raleigh, N. C. attended by delegates from various parts of the state: The members of the legislature were mostly present. The Governor of the state presided at the convention, supported by the speaker of the Senate, and other gentlemen of distinction.—Resolutions were passed approving of the late resolution of the American Bible Society, and measures adopted for having the state of North-Carolina investigated and supplied with Bibles.

At Columbia, South-Carolina, the friends of the Bible called a similar convention, at which Dr. M'Auley was also present, and of which he gives the most flattering account.—Further particulars will soon be published.—*New-York Observer.*

TEMPERANCE SOCIETIES.

Temperance Societies have been formed in King William, Rockbridge, and Hampshire Counties, Va.

In the Report of the Society in the last named county are the following positions.

1. That the use of ardent spirits is not necessary and does no good.

2. The relief they give is deceptive and short lived, and the pleasant feelings they excite end in real distress.

3. The expenses attending a free use of spirits is extremely burdensome.

4. This burthensome expense is impoverishing.

5. This impoverishing expense sits heavier on the middling and less wealthy classes of the community.

The New-Haven Co. Society, Conn., for the eastern district, already numbers 1000.

A Temperance Society has been formed Glasgow, Scotland, and two Societies in Ireland.

The Convention of Virginia, have decided to exclude ministers of the Gospel from holding seats in the legislature of that state.—Mr. Madison with republican consistency voted against their exclusion.

The Rev. Ralph Emerson is dismissed from his pastoral charge over the church in Norfolk, Conn, with a view to his acceptance of the Brown Professorship in the Theological Seminary at Andover.

COMMUNICATED FOR THE LUMINARY.

Extract from a letter addressed to Rev. N. H. Hall, by Rev. James K. Burch, dated December 26th, 1829.

"Your expressions of affection and confidence, are soothing to an injured brother, in this world of envy, jealousy, slander and malice.

As to the report relative to the change of my "Religious Creed," I will only say, that it is (like many other reports concerning me) *entirely false*. My religious Creed *now*, is *precisely* what it has been for fifteen or twenty years past.

You express a desire to publish the above declaration in the Western Luminary. You are at perfect liberty to do so. I will thank you to publish through the same medium, the following declaration, which is designed to meet another slander in relation to *Money* or *Salary*.

"If the Lord will," I shall continue to give instruction to the students, who are now with me. This I shall do, *not as* Professor in the Synod's Seminary, but as a private minister of our precious Redeemer, the Lord Jesus Christ. For this service, I shall advance *no* pecuniary claim upon the Synod; but shall endeavour to repose my trust in that God of "great faithfulness," who hath said in his blessed Bible, "Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed."

Sincerely, and affectionately yours,
JAMES K. BURCH.

P. S. Probably the day is not very far distant, when duty may require me make a full exposure of this whole affair. J. K. B.

For the Western Luminary.

DO LIKEWISE.

Two merchants in Vandalia, and one in Greenville, Illinois, it is said, have resolved to deal no more in ardent spirits. One of those in Vandalia, has already quit selling, and the other intends to purchase no more.—The one in Greenville, who lately commenced the business, I believe, commenced with the belief that poison is not a safe article to be dealt out to those who are unacquainted with its properties. A YOUTH.

INSTALLATION.

Last evening the Rev. Thomas McAuley, D. D. LL. D. was installed pastor of the new Presbyterian Church in this city, at the corner of Walnut and 12th Streets. The sermon on the occasion was delivered by the Rev. Samuel B. How, the charge by Dr. Janeway, and the installation service by Dr. Green. This church is pleasantly situated, and has a cheering prospect of temporal and spiritual prosperity.—*Philadelphian, Dec.* 18.

SECULAR SUMMARY.

IMPORTANT TO GAMBLERS.

FRANKFORT, Dec. 29.—Complaints were made, last week, to a justice of the peace, and warrants were issued against *Jacob Shy, James Bradley, Francis Head, James Burns, J. C. Clark*, and *Edward Revel*, charged with setting up and keeping gambling tables, at which money, &c. was bet. These warrants were put into the hands of Messrs. Philip Swigert, Joseph Clarke and Otho Swigert, Dep. Sheriffs, and Mr. M'Quiddy, a constable, to be executed.—Shy was taken without difficulty; but Bradley, Head, Clark and Revel locked themselves up in a room, which they attempted to defend for some time; but they soon found that there was no use in resisting the spirited officers charged with their arrest, and surrendered. Clark and Revel, however, made their escape after they got to the court house; or rather, they *were rescued* by some of their friends—who may hereafter find that they have got themselves into difficulty by their interference. Head, too, made an attempt to break and run while in custody at the court house, in which he was pretty well supported; but he was seized, as he jumped over the railing, by an officer, and restrained.

An examination was made into the charges against the others, by Justices Wingate and Shannon; and the proof being satisfactory to them, the prisoners were required to recognize to appear at the next circuit court—Bradley to answer to six separate charges—Head, to six—Burns, to two; and Shy to one; —when and where they will all, no doubt, have *justice done them*, whether guilty or innocent.—*Commentator.*

SUICIDE.

Mr. David Culbertson, a citizen of Lincoln Co. Ky. put an end to his earthly existence about a fortnight since by shooting himself through the head with a rifle. He has left a large and respectable family, to mourn his unhappy death.—*Olive Branch.*

Dr. Mason, of Lancaster, Ky. being slightly ill for several days, resorted to small doses of *laudnum* as a remedy, which resulted in his death, in forty eight hours from the time the last dose was taken.—*ib.*

NEW-YORK, Dec. 12, 1829.

The stock of the United States Bank fell in this city from 126 1-2 per cent. to 120 per cent. in consequence of the remarks in the President's message against re-chartering this institution.—*N. Y. Obs.*

The Judges of the Supreme Court of the United States, are said to be equally divided on the question of the constitutionality of the National Bank. The sentiments of the gentleman who will fill the vacancy occasioned by the death of Judge Washington, will therefore be regarded with great interest by the friends of the Bank.—*Ib.*

STEAM CARRIAGES ON RAIL-ROADS.

A few months ago, a premium of £500 was offered by the directors of the Liverpool and Manchester Railway Company, for the locomotive carriage of the best construction, and combining in the highest degree the advantages of velocity and draught. The experiments to ascertain the merits of the different carriages entered for the prize were made early in October. One of these vehicles, "the Novelty," constructed by Messrs. Braithwaite & Erickson, of London, ran the whole course with the average velocity of 22 miles an hour with 45 passengers, and at one time carried the same passengers at the astonishing rate of thirty-two miles an hour. The editor of the Mechanics Magazine, who was one of the passenger says, "We can say for ourselves that we never enjoyed any thing in the way of travelling more. We flew along at the rate of a mile and a half in three minutes; and though the velocity was such that we could hardly distinguish objects as we passed by them, *the motion was so steady and equable, that we could manage not only to read but write.*" One of the spectators says, "The velocity at which it moved surprized and amazed every beholder. It seemed indeed, to fly, presenting one of the most sublime spectacles of human ingenuity and human daring the world ever beheld. It actually made one giddy to look at it, and filled thousands with lively fears for the safety of the individuals who were on it, and who seemed not to run along the earth, but to fly, as it were, on the 'wings of the wind.' It was a most sublime sight: a sight, indeed, which the individuals who beheld it will not soon forget."—*N. Y. Obs.*

EXTRAORDINARY PRINTING.—The London Atals newspaper published on the 14th March, had twenty thousand copies struck off in the space of a few hours—each copy containing 40 feet of printed superfices, therefore, eight hundred thousand square feet of printed surface were produced, capable of covering an area of about twenty acres. This number of copies consisted of three hundred and twenty thousand leaves, measuring sixteen inches in length; or of six hundred and forty thousand pages, or of one million nine hundred and twenty thousand columns, or of two hundred and forty one millions nine hundred and twenty thousand lines, or two thousand two hundrsd and nineteen millions two hundred thousand words. Assuming, that an ordinary octavo volume of five hundred pages, each of thirty-four lines and of ten words in each line, contains one hundred and seventy thousand words, the press of the Atlas may be said to have printed in the course of a few hours, sufficient matter for fourteen thousand two hundred and thirty octavo volumes.

MARRIED,

On the 24th inst. by the Rev. S. H. Crane, Mr. WILLIAM S. MERRIL, to Mrs. EVELINE ROBB, both of this town.

In Nicholas Co., by the Rev. S. G. Ward, Mr. THOMAS PAXTON, to Miss MARGARET J. ORR, daughter of John Orr, Esq.

In Montgomery County, by the same, Mr. SAMUEL CALL, to Miss RUTHA MARIA ALLISON.

On the 17th inst. in Mercer Co., Ky. by the Rev. Dr. Cleland, Mr. THOMAS M'CLANAHAN, to Miss MARIA J. NOURSE.

OBITUARY.

For the Western Luminary.

DIED—In Summer County, Tenn. on the 26th November last, Mr. ANDREW BLYTHE. The death of this gentlemen was occasioned by taking salt petre in a mistake for salts.—His disease was lingering and painful. A friend who was with him during the greatest part of his illness, and was a witness of his happy death, hoping that the following account of the same may be comforting to some christian hearts, has deemed it his duty, he trusts not from ostentation, but to record the great goodness and grace of God, to make it public.

For 12 or 18 months previous to his death, his mind was much occuppied in the study of the Scripture prophecies respecting the universal spread of the gospel. He took unusual interest in conversing on these subjects, and connecting them with the signs of the times. He was fully confirmed in the doctrines of grace, as taught in the Presbyterian Church, of which he had been a member for many years. After he ascertained that he had taken saltpetre in a mistake, (which was several months before his death) he said he considered it a summons to eternity; and in all his intercourse with society afterwards, he appeared to bear it in mind as such. When he was confined first to his house, in September, his mind was somewhat gloomy. His family bore with great weight upon his mind. He began to exhort his children most earnestly to seek salvation through the Saviour. Feeling himself declining daily, he called in some of his friends for the purpose of making his will.—On that subject he had great difficulty respecting his servants. Finally, he said, he did not know that he could leave them in any better situation, than to leave them with his family. But said, he hoped, and believed, the day was not far distant, when slavery would not be known. After he had signed his will, he said, I am now done with earthly concerns. Fully prepare me, O Saviour for the employment of the redeemed around thy throne. For a number of days his spirits were greatly depressed from the reflection that his body must lie in the grave. He expressed his feelings on the subject to many of his friends. He said that he felt the presence of his blessed Saviour, and he did hope and believe, he would not forsake him; but he would support him, while he passed the dark and gloomy vale of death. But that the idea of his body's lying mouldering to dust in the grave, was almost insupportable. His friends tried to relieve his gloom, by pointing him to the blessed Saviour in the tomb; and that it was probable, it was for the very purpose of comforting, and reconciling his children, that might labour as he did, that the gracious Saviour condescended to remain in the cold grave for three days.—At length his mind was perfectly relieved on the gloomy subject. And he said to his friends, why was I so averse to my poor body's lying where the blessed Redeemer's lay. His body arose, and so shall mine. He who created all things at first out of nothing, will again rebuild this body, and it shall be like his glorious body; no particle of my dust, can be so dissolved, that it will wander beyond his notice. For three weeks before his death, unless he was asleep, or actually forbid by his physicians, he was almost incessantly speaking of the Saviour and his salvation.—Many, very many visited him on his dying bed, and but few left him without being addressed on the subject of their souls salvation. He said, I believe from God's word, and the evidences which appear, that this is going to be a new world. God in his wisdom, does not intend that I shall see it. I am resigned: let his will be done. God, he said, was about to remove him, for his lukewarmness. That he had lived but a poor christian life, that he sometimes hoped he was moving on towards the heavenly Canaan, but soon found himself halting, easily allured with the vanities of this world. That of all God's children, surely he was the most unworthy; that when he looked back, upon his life, he could see the hand of the Lord had always been about his path, guiding, admonishing and restraining him; but he had been so ungrateful and rebellious. He exhorted surviving christians, to be up and be watchful, for the night was far spent, the morning of gospel grace was at hand. And the unconverted, to consider the importance of the present moment, and flee to the arms of bleeding mercy, without delay. He would chide his family and friends, for grieving after him, whom he saw all around his bed, covered in tears, with a countenance calm and composed as in perfect health. He feebly said, lift all your hearts to God, trust in him. For near a week before his death, he wat almost impatient; he longed for the moment that would unbind him from earth. He would frequently ask his friends, if they thought that night, or that day would not do, and what could be God's purpose in detaining him so long. He was answered by one of them, that it was most probable, he had not finished all that his Saviour had for him to do on earth; that although he was so feeble, his senses were unimpaired, that he was blest with an unusual portion of the divine presence, that he was comforting and strengthening God's children, and that he might be sowing seed in the hearts of many who visited him, that many days after he slept in dust, would produce a plentiful crop. O, said he, the will of my blessed Saviour be done. If he has any thing for such a worm of dust as I am to do, that will promote his glory in any way, how gladly will I do it. Although I am much pained, what is that; the Saviour suffered the hidings of his Father's countenance, to redeem such worthless creatures as I am. His soul then appeared to fill with unutterable delight, his countenance bespoke what I cannot describe, and with considerable elevation of voice, he said, If I had a voice that would reach to earth's remotest bounds, I would call upon all mankind to love the Saviour. Two nights before his death, he asked a friend who sat by his bed, if he believed the Saviour sent his angels to watch around the beds of his departing children, to convey their souls to glory. His friend answered, from the word of God, he thought he was warranted in believing he did, and that he also thought it was reasonable, and highly probable that such was the fact. After reflecting for a minute, he said, will I not look like a poor little worthless being, to be in company with glorious angels on our way to heaven. His friend replied, but you will be clothed in a robe, that Jesus has prepared, to decorate his worthless children. He exclaimed, with looks of inexpressible delight, O Jesus, thou art the Alpha and the Omega, the beginning and the end. To thee, all thy children are indebted for every thing, from the beginning to the ending. For 18 hours before his death, he was unable to talk but very little, and at some times appeared a little wandering. Just before he departed, I told him, he was just about to leave us. He feebly said he was. I asked him, if he was perfectly resigned, and willing to die. He answered, with elevated voice, I am, and in a few minutes closed his eyes on this vale of sorrow. "Blessed are the dead that die in the Lord, from henceforth, they cease from their labours and their works do follow them."

DIED—In the city of Washington, on the 12th inst. the Rev. WM. STAUGHTON, D. D. formerly Pastor of a Baptist church in Philadelphia, and subsequently President of the Columbian College, located in the former place. Not long since he was united in marriage to Miss Peale of Phiadelphia; and at the time of his decease, was on his way to Georgetown, in Kentucky, to take charge of the Baptist College there established.

In this town, on Wednesday last, Mr. LUKE USHER.

On Thursday evening last, Capt. FRANCIS G. WEST.

NEW MILLENARY STORE.

THE Subscriber having commenced the MILLENARY BUSINESS, in the house of her father near the corner of Short and Market Street. She respectfuly offers her services to the Ladies of Lexington and its vicinity. She hopes from her variety of fashionable and fancy articles, her knowledge of the business, her exertions to please, to merit a liberal share of patronage. There will be kept constantly on hand specimens of the latest Eastern fashions. ANN NORTH.

Mrs. NORTH has on hand, and will continue to keep an assortment of Ladies' and Gentlemen's fancy Silk and twist buttons.

Lexington, Dec. 25—26-3t.

GREENVILLE FEMALE ACADEMY,

HARRODSBURG, KY.

WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of studies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November, and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session, $55 00
Tuition without boarding, 15 00
Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky,
Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

POETRY.

We do not remember ever to have seen any thing surpassing in beauty and sublimity, the following little poem. The poetry is as grand and resplendent in imagery as the rainbow itself. It was selected, it seems, from Baldwin's London Magazine, by the editor of the Weekly Register, and extracted from that paper by the editor of the Plough Boy, whence we copy it into ours. Such poetry as this is worth reading.—*Maine Gaz.*

THE RAINBOW.

The evening was glorious, and light thro' the trees
Play'd in sunshine, the rain drops, the birds and the breeze;
The landscape, outstretching, in loveliness lay
On the lap of the year in the beauty of May.

For the queen of the spring, as she passed down the vale,
Left her robe on the trees, and her breath on the gale:
And the smile of her promise gave joy to the hours,
And flush in her footsteps sprang herbage and flowers.

The skies like a banner in sunset unroll'd,
O'er the west threw their splendor of azure and gold;
But one cloud at a distance rose dense, and increas'd
'Till its margin of black touch'd the zenith and east.

We gazed on these scenes, while around us they glow'd,
When a vision of beauty appear'd on the cloud;
'Twas not like the sun, as at mid day we view.
Nor the moon, that rolls lightly thro' starlight and blue.

Like a spirit it came in the van of a storm,
And the eye and the heart hailed its beautiful form;
For it look'd not severe, like an angel of wrath,
But its garments of brightness illumed its dark path.

In the hues of its grandeur sublimely, it stood,
O'er the river, the village, the field and the wood;
And river, field, village and woodland grew bright,
As conscious they gave and afforded delight.

'Twas the bow of Omnipotence, bent in His hand
Whose grasp at creation the universe spann'd;
'Twas the presence of God, in a symbol sublime,
His vow from the flood to the exile of time.

Not dreadful as when in a whirlwind he pleads,
When storms are his chariot, and lightning his steeds;
The black cloud of vengeance his banner unfurl'd,
And thunder his voice to a guilt stricken world;

In the breath of his presence, when thousands expire,
And seas boil with fury, and rocks burn with fire,
And the sword and the plague sport with death through the plain,
And vultures and wolves are the graves of the slain.

Not such was that rainbow, that beautiful one!
Whose arch was refraction, its key stone—the sun;
A pavilion it seem'd with a Deity graced,
And justice and mercy met there & embrac'd.

Awhile, and it sweetly bent over the gloom,
Like love o'er a death couch, or hope o'er the tomb;
Then left the dark scene, whence it slowly retired,
As love had just vanish'd, or hope had expir'd.

I gazed not alone on that source of my song;
'To all who beheld it these verses belong'
Its presence to all was the path of the Lord!
Each full heart expanded, grew warm and adored.

Like a visit—the converse of friends—or a day,
That bow from my sight pass'd for ever away;
Like that visit, that converse, that day, to my heart,
That bow from remembrance can never depart.

'Tis a picture in memory, distinctly defined,
With the strong and imperishing colours, of mind;
A part of my being beyond my control,
Beheld on that cloud, and transcribed on my soul.

TO THE DYING YEAR.

BY. J. G. BROOKS.

Thou desolate and dying year!
Emblem of transitory man,
Whose wearisome and wild career,
Like thine is bounded to a span;
It seems as but a little day
Since nature smiled upon thy birth,
And spring came forth in fair array,
To dance upon the joyous earth.

Yet—yet the radiance is not gone
Which shed a richness o'er the scene—
Which smiled upon the golden dawn
When skies were brilliant and serene—
Oh! still a melancholy smile
Gleams upon nature's aspect fair,
To charm the eye a little while,
Ere ruin spread his mantle there.

Thou desolate and dying year!
Since Time entwined thy vernal wreath,
How often love hath shed the tear,
And knelt beside the bed of death;
How many hearts that lightly sprung
When joy was blooming but to die,
Their finest chords by death unstrung,
Have yielded life's expiring sigh;

And pillowed low beneath the clay,
Have ceas'd to melt—to breathe—to burn—
The proud, the gentle and the gay,
Gather'd into the mouldering urn!
Whilst freshly flowed the frequent tear
For love bereft—affection fled—
For all that were our blessings here,
The lov'd—the lost—the sainted dead!

Thou desolate and dying year,
Prophetic of our final fall!
Thy buds are gone—thy leaves are sere—
Thy beauties shrouded in the pall;
And all the garniture that shed
A brilliancy upon our prime,
Hath, like morning vision fled
To the expanded grave of Time.

Time! Time! In thy triumphant flight,
How all life's phantoms flee away!
The smile of Hope—and young Delight,
Fame's meteor beam—and Fancy's ray;
They fade, and on the heaving tide,
Rolling its stormy waves afar,
Are borne the wrecks of human pride,
The broken wrecks of Fortune's war.

Thou desolate and dying year!
Earth's brightest pleasure's fade like thine;
Like evening shadows disappear,
And leave the spirit to repine.
The stream of life that used to pour
Its fresh and sparkling waters on—
While fate stood watching on the shore,
And numbered all the moments gone—

Where hath the morning splendor flown,
Which danc'd upon the chrystal stream?
Where the gay joys to childhood known,
When life is an enchanted dream?
Enveloped in the starless night,
Which destiny hath overspread;
Enroll'd upon that trackless flight,
Where the dark wings of Time have sped.

Oh! thus hath life its even tide
Of sorrow, loneliness and grief;
And thus divested of its pride,
It withers like the yellow leaf!
Oh! such is life's autumnal bower,
When plunder'd of its summer bloom!
And such is life's autumnal hour,
Which heralds man unto the tomb.

MISCELLANEOUS.

CONVERSION OF DR. HINDE,

THE FAMILY PHYSICIAN OF GEN. WOLFE.

Dr. Hinde, the family physician of the celebrated General Wolfe, recently died at Newport, Ky., at the advanced age of 92 years. The following account of his singular conversion from Deism to Christianity, is from a sketch of his life and character which we find in the Western Medical Journal. Dr. H. was a native of England, but came to this country with General Wolfe in the time of the old French war, after the termination of which, he resided for a time in Pennsylvania, and finally settled in Kentucky.—*N. Y. Obs.*

"Dr. Hinde had been educated in the principles and practice of the Episcopal church; but he now became a Deist, and took pride and pleasure in ridiculing Christianity. His views and feelings, however, at length underwent a radical change; the immediate cause of which was so uncommon, and, at the same time, so professional, that we shall not hesitate to relate it. His wife and daughter had been converted to Christianity, and attached themselves to the Methodist Episcopal Church. For this act, his daughter was banished from his house, and his wife placed under medical treatment, for what he considered, or affected to consider, insanity. His remedy was a blistering plaster to the whole length of the back, which he left on for several days. By this measure of violence, he hoped to deter her from further attendance on places of public worship. But as he used to say, God turned a "huge blister" upon his own heart. The Christian fortitude and meekness, with which his wife bore the protracted anguish which his cruelty inflicted on her, excited his sympathy and filled his soul with remorse. A feeling of respect was awakened towards that religion, whose votaries could endure such persecution, without a murmur; and he was led forthwith to investigate its origin and principles. The inquiry resulted in a perfect conviction of its divinity; and he attached himself to the same church, from which he had sought by violence to estrange his wife and daughter, and for nearly half a century continued one of its most devout and exemplary members. Such was his temperament, indeed, that he may fairly be said to have passed into the opposite extreme. Down to his dying day, religion was his darling theme. No waking hour ever passed, whoever might be present, in which he did not utter some expression of admiration for the Christian faith, and thank heaven that he felt its influence. Throughout the whole of this long period, he never attended the call of a patient, without first retiring to pray in secret, for the success of what he might prescribe; and when he reached the house, whether of rich or poor, Christian or infidel, his invariable practice was, to assemble such members of the family as could be conveniently brought together, and engage with them in prayer for the recovery of the sick, before he would exhibit a single remedy. In the efficacy of prayer, the Doctor was a firm believer, and not a few of his patients cherished the same faith. To all such, his religious efforts were auxiliary to his professional; as they contributed to tranqualize the feelings, inspirit the hopes, or confirm the resignation of the sick."

THE MINISTRY AN ARDUOUS WORK.

Preaching is an exercise that many are ambitious of, and none more than those that are least qualified for it; and, it is probable, the desire of this liberty is no small temptation to some of our giddy people to go over to that sect and party, where all ranks, and both sexes, are allowed the satisfaction to hear themselves talk in public. But it is not so easy a matter to perform this task aright; to stand in the presence of God, and to speak to his people in his name, with that plainness and simplicity, that seriousness and gravity, that zeal and concern, which the business requires; to accommodate ourselves to the capacity of the common people, without disgusting our more knowing hearers by the insipid flatness of our discourse; to excite and awaken drowsy souls, without terrifying and disturbing more tender consciences; to bear home the convictions of sin, without the appearance of some personal reflection: in a word, to approve ourselves unto God as workmen that need not to be ashamed, rightly dividing the word of truth.

One of the fathers said of the ministry, that it was 'a weight under which angels' shoulders might shrink!' Hence it was, that the holy men of old have been so mightily afraid to undertake it. Jeremiah, who was sanctified from the womb, and ordained a prophet to the nations, when he received his commission, cried out, Ah! Lord God, behold, I cannot speak, for I am a child. And Ezekiel, though strengthened and confirmed by God, yet went unwillingly; yea, in the bitterness and indignation of his spirit. And in the ancient church, the more eminent and great persons were in piety and worth, the more sensible they were of the greatness of this charge, and the more loth to engage in it. Some of them have fled into the mountains and deserts, or hid themselves in the dens and caverns of the earth; and were more afraid to be laid hands on by the bishop, than by the most bloody persecutors. Three times did Ambrose flee from Milan: and it is reported, that after he had travelled hard all night, he found himself next morning at the outer gate of that city he endeavored to avoid.—Gregory Nazianzen, being taken in his flight, and ordained by force, did compose that excellent oration which is at the beginning of his works; wherein he doth so well express the greatness and the danger of the ministry, that the reading of it might, I think, do much to quell the confidence of the confident intruders. Augustine entered, by chance, into the church of Vippo, just as the bishop Valerius was speaking to the people concerning the choice of a minister, of whom they stood in great need. He was presently pitched upon them, and almost ordained by force, after he had with tears, deprecated the charge. And Chrysostom professeth of himself, that, when he was chosen to a bishopric, his soul and body were almost parted asunder, so great was the grief and fear that seized upon his spirits; and that he did many times wonder how it had ever ventured into the minds of those that chose him, or what great offence that church had been guilty of, which had provoked God to suffer it to be committed to such an unworthy person. So sensible were these excellent men of the difficulties of this holy function, even in those first and golden ages of the church.

Whence is it, then, that some account the ministerial function the most useless employment in the commonwealth, and that which might be most easily spared? and that ministers have easy lives, gaining their living by the breath of their mouths, as some of you are pleased to word it? Whence is it that this holy calling comes to be so much despised, and that the names of Minister, Parson, or Priest, are become words of ignominy and contempt?—*Scougal.*

SELF MADE MEN.

Benjamin Franklin was the son of a tallow-chandler and soap-boiler in Boston. After engaging for a time in the same business, he was bound to his brother, who was a printer. Afterwards at Philadelphia, and London, he was engaged in the same trade. He filled some of the most important offices in the gift of his country, and was one of the most distinguished Philosophers of any country.

Roger Sherman of Connecticut was the son of poor parents, and was employed in his early life as a shoe-maker. He became a distinguished lawyer, and a member of Congress. In that illustrious body he had hardly his superior. Jefferson declared of him *'that he never said a foolish thing in his life.'*

Nathaniel Smith of Woodbury, Conn. was destitute of the means of an early education, and without the advantages of a liberal course of study, became by the force of his own exertions, an eminent jurist and lawyer. He was many years a member of the General Assembly of Connecticut, four years Representative in Congress, and for thirteen years a judge of the Supreme Court of the State.

Charles Chauncey, L. L. D. of New Haven Conn. was a striking instance of the self made man. His native powers were such, that without the advantages of public education, he soon came forward to commanding eminence in his profession. In 1776, he was appointed Attorney for the State of Connecticut, and in 1789, a judge of the Supreme Court.

Eli P. Ashmun of Northampton, Ms. an eminent lawyer and Senator in Congress, never enjoyed the benefits of a liberal education.

John Sulivan, Major General in the Revolutionary army, was the son of an Irish schoolmaster of Berwick Me. He possessed talents, which, united with uncommon industry, enabled him to emerge from his obscure condition, and without the benefits of a college education, to enjoy the highest honors in the gift of his country. He was President of the first Council in New-Hampshire, and member of the first Congress.

Samuel Huntington, of Connecticut, one of the Signers of the Declaration of Independence, was a mere ploughman, till his 22d year. He was an eminent lawyer, President of Congress, Governor, and Chief Justice of Connecticut.

George Walton, also one of the Signers of the Declaration of Independence, was in early life, an apprentice to a carpenter. He was afterwards Chief Justice of the Supreme Court of Georgia, Governor of the State, and Senator in Congress.

William Whipple of New-Hampshire, an officer in the Revolutionary army, and one of the Signers of the Declaration of Independence, was, in early life, a cabin-boy and sailor. He was a Judge of the Supreme Court, and a United States Senator. He framed the Articles of Capitulation at the surrender of Burgoyne.

Stephen Hopkins of Rhode Island, who belonged to the same illustrious band that signed the declaration of our liberties, was bred a plain farmer. He became a speaker in the State Legislature, Chief Justice, Member of the American Philosophical Society, &c.

Our limits compel us to close the list of the illustrious men, who are emphatically styled "the architects of their own fortunes." We shall resume the subject in a future number, and shall exhibit all the marked instances, which may come to our knowledge in all the learned Professions. We regard it as a subject highly interesting, and one which holds out the strong voice of successful example to the young men of our country, who are aspiring to posts of usefulness, and who have no patrimony but indigence, and the genius which the God of nature has given them.—*Quarterly Register.*

MRS. EMMET'S VISIT TO HER HUSBAND IN PRISON.

The following interesting extract is from the Memoirs of Thomar Addis Emmet, lately published at New York. Mr. Emmet was a brother to Robert Emmet, who was executed on a charge of treason, and whose address to the court, in answer to the question, what he had to say why sentence of death should not be passed upon him, will never be forgotten by any one who has ever read it. Thomas A. Emmet was thrown into prison, but escaped with life. He afterwards retired to this country, and for many years was one of the most eminent lawyers in New-York, where he died two or three years since.—*Cour.*

Mr. Emmet was now a close prisoner in Dublin, and he says that he has a perfect idea of Sir Hudson Lowe as the jailer of Napoleon. He so resembles his own jailer in a thousand particulars, that he can realize and believe all that Napoleon has dictated on the unfeeling and ruffian deportment of the Governor of St. Helena. Mr. Emmet relates many anecdotes of his imprisonment. Twenty of the patriots were confined in one jail—each having a separate room.—They contrived to gain the confidence of one of the subordinate keepers, and every night about twelve o'clock he was induced to unlock the door of each room and permit them to come together. They assembled in a common hall, on each side of which the cells were situated, and here they conversed till nearly light, when they returned quietly to their rooms. Their object was conversation—something to beguile the tedious hours of night. They stood up or sat down on the bare floor, and felt happy in the enjoyment of such a privilege. Their doors were locked after them as they returned to their apartments. Mr. Emmet was at that time connected with his present wife, whose superior character and ardent affections will more than once appear in the narrative of her husband's sufferings. Soon after his confinement to the walls of the prison she was permitted to visit him. The room in which he lived was about twelve feet square. She declared, when once admitted, that she would never leave it but with her husband. The servants of the government ordered her in a peremptory manner to leave the prison, but she as positively refused. Force was not resorted to; but it was ascertained that the keeper had orders if she ever left the room, never to permit her to return, it being natural enough to presume that an opportunity of locking her out would soon occur. But such a presumption was ill founded: she remained in the room for twelve months, and left it but once, and then under peculiar circumstances. Her child, then at Mr. Emmet's father's, was taken sick, and dangerously ill. Information was communicated to Mrs. Emmet; but how was she to go? She appealed to the mother of children, to the jailer's wife, and at the hour of midnight she let Mrs. Emmet out of her cell, and conducted her through the jailer's apartments to the street. She visited her child, remained till the next night, and returned by means of the same sympathy. As she was on the point of entering Mr. Emmet's room, one of the keepers discovered her; but it was too late. She never availed herself of the same permission again. During her absence Mr. Emmet's room was frequently visited; the curtains around the bed were closed, some bundles of clothing were put in the bed, and the keepers desired to step very softly, and not to disturb Mrs. Emmet when afflicted with the head-ache!

DESCRIPTION OF A MUMMY.

"The Leeds Intelligencer of late date makes mention of an Egyptian Mummy, which was presented to the Philosophical Society of that city, by the late J. Blade, Esq. and which has recently undergone a complete examination by that body. On unfolding the bandages in which the body was wrapped, there was discovered a plate with hieroglyphics engraved thereon, the interpretation of which made known the business and character of the deceased, and the time and place at which the body was embalmed. The time proved to be during the reign of Manasses the 5th, called by the Greeks Monophis, of the dynasty of Maniteb, and father of the renowned Sesostris. Manasses was the eighteenth of the Egyptian Kings, and ascended the throne 1493 years before the birth of Christ, the body lived therefore contemporaneously with Moses.

The engraving states also, that the deceased was incense bearer, and secretary of the relics of the God, Mandon, of Thebes; which situation he occupied about 3000 years ago."

SYNOD OF OHIO.

The Synod of Ohio in their narrative of the state of religion within their bounds, say:

In the Presbytery of Columbus, we have heard with pleasure, there has been a revival in three places, all of which have been destitute parts of our church. One of these precious outpourings of the Holy Spirit took place in Canaan congregation, in June last. This church contained only sixteen communicants at the commencement of the revival; it now has forty-nine, and more will doubtless be added. In Berlin and Crane townships, Delaware County, there has been a great outpouring of the Holy Spirit, and many precious fruits and effects have resulted from it. Also, in Mifflin and Jefferson townships, Franklin County, there has been a work of grace; and we are cheered with the hope, that in this once desolate portion of our charge, a church will soon be organized.

We notice with pleasure and gratitude revivals in two places, in the bounds of the Presbytery of Athens; one in Waterford, and the other in Salem and Fearing congregations.

In Harmony and Newman's Creek churches, there has been a work of grace; and although it was not extensive, yet the fruits of it are precious. This is true also as it relates to the congregation of Jersey, in the Presbytery of Lancaster, where pleasing fruits of a work of grace have been seen.

We cannot pass over in silence many other facts which have come to our knowledge, and which we deem of vital importance, and tending in their own nature to advance the cause of Christ, and build up his kingdom. Of this character do we consider the establishment of Sabbath schools and Bible classes; and the organization of Tract, Temperance, Bible and Missionary Societies And we hail with joy, and we trust with gratitude to God, the rapid increase and extension of all these means of enlarging the Redeemer's kingdom, and saving immortal souls.

TRACT "AMELIA GALE" FAR AT WEST.

Far in the Western wilds, says a highly respectable gentleman, the interesting account of *Amelia Gale* reached my hands, and such was the pleasure enjoyed in the perusal of that narrative, by one who attributes the awakening of his slumbering soul to the divine and precious influence of the grace of Almighty God, that he formed a resolution to perpetuate it to the ages of posterity; and I enclose you 50 dollars for that purpose.

I could add much in favor of tracts. *To myself they have proved the source of inexpressible joy;* and much instruction has been imparted by my reading them to the isolated inhabitants dispersed over the frontier settlements of our dearly and justly beloved country. I have learned from them one duty, which I perform, in keeping tracts on my counter for gratuitous distribution. When travelling, a supply is also taken with me. I have placed a set of the bound volumes in a distant settlement to be lent out, and intend to extend my mite in the farther distribution of your works; and farther, I hope, ere long, to add a codicil to my will in a legacy to your all-important and most deserving institution.—*Tract Mag.*

A REFLECTION.

Ninety years hence not a single man or woman now twenty years of age will be alive. Ninety years? alas! how many of the lively actors at present on the stage of life, will make their exit long ere ninety years shall roll away! And could we be sure of ninety years, what are they? "A tale that is told?" a dream; an empty sound that passeth on the wings of the wind away, and is forgotten. Years shorten as man advances in age; like the degress in longitude, man's life declines as he travels towards the frozen pole, until it dwindles to a point and vanishes forever. Is it possible that life is of so short duration? Will ninety years erase all the golden names over the doors in town and country, and substitute others in their stead? Will all the now blooming beauties fade, and disappear; all the pride and passion, the love, hope, and joy pass away, in ninety years, and be forgotten? "Ninety years!" (says Death,) "do you think I shall want ninety years? Behold, to-day, and to-morrow, and every one, is mine. When ninety years are past, this generation will have mingled with the dust, and be remembered not."

Too much reading and too little meditation, may produce the effect of a lamp inverted, which is extinguished by the very excess of that aliment whose property it is to feed it.

Vicious pursuits may yield a few scattered pleasures; but piety and virtue will make our whole life happy.

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